

# The Christian Herald.

VOL. IX.

SATURDAY, AUGUST 23.

No. XVII.

## THE IMPORTANCE OF THE CONVERSION OF THE JEWS.\*

GENUINE and diffusive benevolence should distinguish every Christian ; and objects present themselves on all sides, calculated to call forth that godlike disposition. The poor we have always with us, and at any time we may do them good. But to relieve the temporal necessities of the poor, is one of the smallest and most limited spheres of benevolence, though necessary to its existence, and to demonstrate its genuineness in all its other operations. Its noblest object is the communication of spiritual good—raising degraded mortals, or shall I rather say immortals, from ignorance and misery, and restoring them to the knowledge, the favour, and the image of God. Hereby we tread more directly in the footsteps of that adorable Redeemer, to whose matchless love we owe our own eternal hopes.

And here how extensive a field opens before us ! Not now to mention the multitudes of profligate sinners everywhere around us in reformed countries—or the multitudes in heathen countries ; or the millions of pagans whose degraded condition and long neglected miseries, if not their hearts and voices, are crying “come over and bless us”—let me only remind you of the state of the scattered seed of Abraham, and of the claims they have to our benevolent exertions.

*I. The obligations we are under to them.* The divine promise to Abraham has been fulfilled by means of his descendants, namely, that in his seed should all the families of the earth be blessed. Our blessedness comes originally from God, and to him will the praise ultimately redound ; but the instruments by whom He has sent this blessedness claim our gratitude ; and, if in circumstances that need, or even admit it, have the first demand on our pity and our help. Now these are Jews. By them was the worship of the true God preserved in the world, when lost among all other nations, and by them in due time transmitted to us. The first propagators of Christianity among the Gentiles were Jews.

The penmen of the Bible—not only of the Old, but of the New Testament, were Jews. The Redeemer himself, the foundation of all our hopes, the life of all our joys, our very life itself, was of the Jews : of whom, says an inspired apostle, when speaking of the Jewish fathers—of whom, as concerning the flesh, Christ came, and who, he farther tells

\* This article is the substance of a speech delivered on the 27th of August, 1814, by the Rev. William Steadman, Divinity Tutor in the Baptist Academy, at Bradford, Yorkshire, Eng.

us, (not only to raise our ideas of his native glories, but also to confer a still higher dignity on the race from which according to the flesh he sprang,) is over all, God blessed for ever. That the Jews are now in a condition admitting and loudly calling for pity and help, is known to every person of the least reflection. Surely then the obligations resulting from the inestimable benefits they have been the instruments of communicating to us, must demand our most strenuous efforts to serve them in return. We derived spiritual blessings from them, when totally destitute of them ourselves; let us endeavour to impart to them those blessings, now they are in a condition as destitute as we were, when we first began to derive them from their hands. Less than this must fall short of our reasonable service, and leave us under the charge of prodigious ingratitude.

2. *The injuries we have formerly done them.* Of all the people upon earth the Jews have, for the last seventeen hundred years, been the most cruelly treated; and, for nearly a thousand of those years, chiefly by such as have called themselves Christians. Of this remark the numerous exactions practised upon them by the different courts and princes of Europe, are but too evident a confirmation. It is readily admitted that their sufferings furnish a very awful instance of the righteous vengeance of God, as well as a continued illustration of the truth of the predictions of the prophets, and especially of our Lord himself, concerning them; and may be therefore viewed as a standing evidence of our Redeemer's mission, and, consequently, of the whole Gospel. But it has been at the hands of God, and not of men, that they have merited those evils; and though prophecy has foreshown them, it has nowhere given to any nation or people a commission to inflict them. They were, it is true, fulfilling the divine purposes, and executing the divine threatenings; but, like the Assyrian of old, they meant not so, neither did their heart think so. In most instances the aggressions were unprovoked; and in those in which just cause of complaint had existed, resentment and outrage were carried beyond all bounds. We cannot therefore but consider such injurious treatment as very offensive to God, and as tending in a great degree to harden their hearts, and render inveterate their prejudices against the Gospel. Surely it behoves us, then, to use all our efforts to repair those injuries: and how can we more effectually repair them than by assiduously endeavouring, by every proper means, to bring those who have sustained them to the knowledge and the faith of Christ?

3. *The very awful apprehensions we are compelled to entertain concerning them while they remain unconverted.* As they are in a state of open, avowed hostility to the Gospel, which reveals the only way of salvation, and to Jesus Christ the only Saviour; as believers in the divine authority of the New Testament, we cannot but feel the most awful apprehensions for their eternal state. They are rejecters of the Gospel, and our Lord himself says to them in the plainest terms, "If ye believe not that I am he, ye shall die in your sins." What an overwhelming consideration is this, and to what unwearied energy should it excite us! While in this state of unbelief, through the just judgment of God, inflicted in the course of his mysterious providence, their condition in this world is extremely degrading, but their state in this world bears no comparison to what we have every reason to apprehend awaits them in the next. Oh,

then, if we have the hearts and feelings of Christians, let us awake all our energies, in endeavouring to rescue them from destructive ways; that we may save their souls from death and hide a multitude of sins.

4. *The visible and glorious display of the divine power and mercy in their conversion.* In every instance of conversion, we are taught to acknowledge the hand of God; we are his workmanship, created in Christ Jesus unto good works. Where the previous character has been less manifestly hostile to God and to his Gospel, this divine interposition is less obvious; but in the conversion of the Jews it will be displayed in the brightest lustre. Their fathers crucified the Lord of glory. Their posterity have, from age to age, inherited their dispositions. Their determined opposition to Christ has been sanctioned by the practice of ages; and their antipathy to the Gospel has been increased by habit of upwards of seventeen hundred years standing. The veil upon their hearts grows thicker and more impenetrable. Their hostility to the religion of Jesus Christ has been likewise the most avowed and public; and cannot be given up by them without acknowledgments the most mortifying to their feelings, and which will load their ancestors with the guilt of the most atrocious crime, and themselves with that of having been the constant abettors of it. What a surprising change then must take place in them when they shall turn to the Lord! Their prejudices will be overcome, their enmity subdued, and their reception of the long rejected Saviour the most cordial and the most public! They shall look on him whom they have pierced, and shall mourn for him as one mourneth for his only son, and shall be in heaviness for him as one that is in bitterness for her first-born. But how manifest will be the hand of the Lord. In this view is their conversion uniformly represented in prophecy. Ezekiel was led by the Spirit into the valley which was full of bones; he saw very many in the open valley, and lo they were very dry! Upon his survey of them, he was asked this striking question, Can these bones live? Do we wonder at the hesitation which marked his reply, O Lord God, thou knowest? Most certainly, if they should live, it must be by the immediate and visible interposition of Almighty power. But his eyes saw these bones come together, bone to his bone—saw sinews come upon them; and flesh and skin covered them—yea, breath entered into them; and they in consequence thereof arose, and stood up upon their feet, an exceeding great army. I need not make the application: God himself has already made it, and informed us that *these bones are the house of Israel*. All who are warmed with zeal for the honour of God delight in tracing the operations of his hands, and wish to see his name acknowledged. Surely then the conversion of this long neglected nation must attract their notice. When the nations shall see and be astonished at all their might, they shall lay their hands upon their mouths, and their ears shall be deaf; they shall be afraid of the Lord their God, and shall fear because of him.

Nor will the divine glory be manifested merely by the greatness of the event, but also by the acknowledgments of the Jews themselves upon the taking place of it. What honour was brought to Jesus Christ by Saul's embracing Christianity, and becoming a preacher of the faith which he had before destroyed! Now he allows us to consider him as a pattern



to them who shall hereafter believe unto life everlasting, probably referring chiefly to the Jews and countrymen. And oh, how pungent will be their grief for their long continued unbelief and rejection of Christ! How ardent their gratitude, and how loud their praises for pardoning mercy! How zealous and unwearied their efforts in the cause of that great Redeemer, whom they will now most cordially embrace! Some one conjectures that the Jews, upon their own conversion, will become missionaries to the world at large: nor is this conjecture improbable; as their ardent zeal, and their large acquaintance with the world, arising from their scattered situation, will eminently fit them for such an important service. I venture to remark once more—

5. *The aspect this great event will have upon the salvation of the world at large* It does not become us positively to decide upon the order in which events, yet future, will take place; but carefully to attend to the language of Scripture. From that infallible source of information there seems sufficient reason to conclude, that previous to the most extensive spread of Christianity promised in the latter day, the conversion of the Jews shall take place; or, to speak more accurately, that their conversion shall be the first great leading step towards it, and shall be immediately followed by it. Paul, in the 11th chapter of his epistle to the Romans, seems clearly to indicate, that as the fall of the Jews was the riches of the world, and the diminishing of them, the riches of the Gentiles, the fulness of them, that is their conversion as a body to the faith of Christ, will be productive of an immensely greater benefit to the world, even like that of life from the dead—yea, farther, that the removal of that blindness which has happened to the main body of them, shall be at least an event cotemporary with the fulness of the Gentiles.

Out of regard therefore to ourselves as Gentiles, let us labour and pray for the conversion of the seed of Abraham. And let us remark this obvious difference between the conversion of the Gentile world to Christianity, effected by the ministry of the apostles, and that of the Jews promised in the latter day. The former was in consequence of the rejection of the Jews, as is plain from the chapter already referred to; but the latter, instead of being the result of the rejection of the Gentiles, shall be attended and followed with their fulness. This, it is true, is a very mysterious arrangement of the all-wise providence of God, but should never fail to excite in us the greatest compassion for the Jews, and the most ardent desire for their conversion. We have nothing to fear for ourselves, but on the contrary, every thing to hope from such an event. Yes; then, in its fullest and most glorious extent, shall the blessing of Abraham come upon the Gentiles, and all the ends of the earth shall see the salvation of God.

Let no one suffer his efforts to be paralyzed by an idea that the conversion of the Jews is an event yet far distant; and that therefore our endeavours after it will be in vain. How far distant this desirable event may be, is not for us to ascertain: it is not for us to know the times and the seasons which God has reserved in his own power. But be it ever so far distant, it does not thence follow that our efforts will be in vain. If we do not see the harvest, we may participate



of the first fruits ; or if we be not allowed to participate even of them, we shall sow immortal seed, which will in due time spring up and produce a plentiful crop. Though David was not allowed to build the temple of the Lord, yet his preparations were of essential use in its erection by Solomon his son ; and his desire to accomplish that great undertaking himself, received the approbation and the plaudit of his God.

*Intelligence.*

POLYNESIA.—SOUTH SEA ISLANDS.

THOUGH in a late number, p. 365, we gave a full account of the report of the deputation appointed, by the London Missionary Society to visit these islands, we cannot withhold from our readers the high gratification they must feel in the astonishing facts recorded in the following extracts of a letter from the Rev. D. Tyerman to a lady in England, dated Taheite, Nov. 24, 1821.

THE power and wisdom of God, as displayed in the structure of this wonderful island, can only be exceeded by that stupendous and marvellous change which has taken place among its inhabitants: a change which fills me with incessant astonishment and joy. Had I opportunity and leisure to describe the former moral condition of this people, it would be unnecessary that I should do it to you: suffice it to observe, that it was peculiarly the place where Satan's seat was, and if ever that awful being were allowed an incarnation, it was here. The details of wickedness, given us by the Missionaries since we have been here, are enough to fill us with horror. How many human victims almost daily bled upon their cruel altars ! Two thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring ; I have heard of another who killed nine, another 17, another 20 !!! The god of thieves, for there was such a god here, was faithfully served, while crimes of other kinds too horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, grace much more abounds !

God has done great things for this people. The faithful and holy exertions of his servants are most amply rewarded. The prayers of the British churches are indeed heard ; and all the expenses which have been incurred, are now fully repaid. O that you and all whose hearts are engaged in doing good to the heathen, could but witness what I have already seen ; it would fill your soul with amazement and gratitude.

Where I have been, the Sabbath is universally regarded ; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's day. The engagements of that holy day commence with a prayer-meeting, conducted entirely by the natives themselves, at sunrise. Knowing the backwardness of Christians in England to attend early prayer-meetings, what do you think my surprise has been on going to these services, to find their large

places of worship literally filled. This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, and it is conducted with great propriety. In the intervals of worship, there is catechism of both young and old. The natives dress all their food on Saturdays; not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here kept indeed holy; by multitudes, I doubt not, it is kept really so.

The missionaries have already translated and printed the Gospels of Matthew, Luke and John, which are in the hands of the people, and nothing can induce them to part with them. The word of God is indeed precious here. The Scriptures are the companions of the people wherever they go. Not a family (I am told) is known that has not family worship, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years ago that they were organized, many real Christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No public immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Their morais are almost all demolished, and many of them completely obliterated; and it is a singular fact, that chapels now occupy the very ground on which many of them stood. Never before did the Gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition and ignorance. Think not that I wish to represent these people as perfect; no, alas, human nature is the same here as elsewhere, but I state facts, which speak for themselves.

In another letter he says:

The profession of Christianity is universal; scarcely is the individual known who does not attend three times every Lord's day at public worship. You would be charmed with a Taheitan sabbath. O England, blush at thine own inferiority, when compared, in this respect, with this so lately barbarous land! No doubt much of this is nothing but profession; but that there is a great deal of vital piety, I doubt not.

Yesterday (Dec. 5, 1821) I partook of the Lord's Supper with a church consisting of 106 consistent members. The behaviour of the Taheitan congregations is not excelled by any in England. All is solemn; all, apparently, is devotional.

Civilization is making rapid progress. Crimes of all kinds are almost unknown. Encourage missionary exertions and missionary prayers. If any are relaxing in these respects, or are unbelievers in the importance of missionary exertions, send them hither. I should not have

thought the sufferings and inconveniences of going ten times round the world too much to be endured for the sake of seeing what God has wrought in these idolatrous countries. We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Other islands are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth.

### UNITED STATES.—SUNDAY SCHOOLS.

For the Christian Herald.

IN our last we noticed the general meeting of the New-York Sunday School Union Society, and shall now fulfil the promise then made to lay before our readers a most important document. This statement was drawn up by the "General Association of Teachers," and furnishes an unanswerable argument in favour of Sunday Schools, and presents to our citizens some of the highest motives to immediate efforts for reviving this excellent institution.

OF the *forty-five* Schools attached to the Union, *thirty-two* were suspended during the prevalence of the late epidemic, *four* of which number it is feared will not again be revived—*three*, for want of teachers and *one*, for want of countenance by the minister. The others having recently been reopened and but partially organized, render it impracticable for the committee to present an accurate account of their present state. Some of the teachers having been separated from their pupils became cold, and have not resumed their labours, and consequently many of the children have not been looked up and brought back into the schools. The probable amount of scholars is now about 1,600, and of teachers, 350. One school it is probable will be given up in the course of a few weeks as the Superintendent stands alone in the work, and no one from the congregation can be prevailed on to come up to his aid, which will force him eventually to abandon the field. Without doubt many dispensations of deep interest to the scholars have occurred in the families connected with the schools, during the late fever, which have not been developed. Two children have lost *both* parents, and one of them has been received into the Orphan Asylum. A coloured adult has also fallen a victim to the fever, but not without bearing evidence that his soul had been blessed by the instruction he had received in the sabbath school which he was first induced to attend, through the instrumentality of his children, who went to the same school.

Although there are many who can see no beauty or usefulness in Sunday school institutions; and even some whose profession is to teach and proclaim the glad news of salvation manifest the same disposition, yet we are happy to be enabled to show, by the following extract of a letter from a clergyman of this city, that there are those who can rejoice in, and feel the force of that emphatic expression of our Saviour, "to the poor the Gospel is preached."

"*Very dear Sir*,—The deep interest I feel in your welfare, and



that of the Sunday school under your charge, induces me to address you this epistle. I desire to be remembered to the teachers of both schools. I hope they persevere in the good work : tell them I have not forgotten them, nor yet forgotten to pray for their success. It produces joy in my heart when I think I may yet be permitted again to see the faces of those so highly esteemed for their labour of love in the Sunday schools. I long to visit the schools, to exhort and encourage the dear teachers, to meet with them for prayer in our monthly circles, which have so often been marked with comfort to our souls while bowing before our Maker, and devoutly imploring his blessing to rest upon our labours. I wish you to tell the dear children that while I am long absent from them I have not forgotten them. Tell them it is my prayer that their lives may be spared, and that their attendance at the sabbath school may be the means of their everlasting happiness. I hope to see them soon, and to hear that their conduct has been good during my absence—it will give me much pain to learn that any of them have been bad children.”

Did all those whose office is to minister in holy things, imbibe such sentiments and cherish such feelings as are contained in the above extract, we should not want for qualified and faithful teachers in sufficient numbers, not only for the support of all our present schools, but for the upbuilding of as many more.

The same causes that have cast a damp upon the schools of this Union, have operated with similar effect on the schools of the Female Union, and other schools in our city ; and it is to be feared that the next annual reports will exhibit the Sunday School cause in New-York in a diminishing, rather than an improving state, while in every other part of our land, and through the world, this subject is exciting an increasing interest, and schools are fast multiplying in every direction, and calling forth new labourers for the rich harvest that is in prospect so immediate. To the Sunday School Union of Philadelphia there were added during the past year *eighty-nine* schools, *four hundred and seventy-three* teachers, and *seven thousand and seventy-nine* learners, making in all 402 schools, 4,197 teachers, and 31,297 learners in connexion with that society. *In that city* are 90 schools, 944 teachers, and 8,458 learners, besides seven evening schools, in which above 500 youth and adults of all denominations, among whom are those of the most respectable families, are instructed in the doctrines and precepts of the Christian religion by the Auxiliary Evangelical Society. The Sunday School Union of Philadelphia expended for books, during the last year \$5,060 06. Our Union expended during the same period for the same object, \$218 65.

To say nothing of Europe, Asia, Africa, the South Sea Islands, and different parts of America, where thousands of sabbath schools are springing up, we notice in 14 of the West India Islands, 6,187 children are taught in Sunday schools.

The last London Report of Sunday Schools, presents, in that city, 562 schools, 4,918 teachers, and 53,398 learners ; of which were established the previous year 38 schools, containing 470 teachers and 4,586 learners. Sixty country societies in England report 2,567

schools, 32,766 teachers, 296,041 learners. In Wales, 172 schools, 10,580 teachers, 93,017 learners, which is one out of five of the whole population. In Scotland, 227 schools, 2,121 teachers, 47,831 learners. In Ireland, 1,158 schools, 10,370 teachers, 156,255 learners, which is 1 out of 47 of the population. Total, 5,837 schools, 60,755 teachers, 656,542 learners. Additions since the previous report, 622 schools, 14,148 teachers, 138,959 learners.

From eight counties, no reports were received, as no societies are formed, though doubtless they contain numerous schools.

In Holland, the king, nobles, and principal citizens all patronize the schools, that assemble for religious instruction on the sabbath—all the cities and large towns, and several villages, have these institutions under the care of the ministers, and the superintendence of the most respectable inhabitants. We have introduced this sketch of Sunday Schools abroad, in the hope that by seeing their progress we shall be strongly reminded of our duty, and excited to more diligence and greater activity.

To take a glance at their progress through most of the civilized, and much of the uncivilized world, and to contemplate on their utility and the magnitude of their operations, and suppose for a moment the subject had lost its interest in our city, affords but a melancholy view of our Christian graces, or philanthropic feelings, and suggests an inquiry into the cause of such apathy. Is it because the citizens have not hearts to bleed over suffering humanity at home? Is it because they are too impoverished to contribute a mite towards supplying a poor child with a moral precept? Is it because they possess too much pious devotion to set apart an hour on the sabbath for the instruction of the poor? Is it true that our rulers feel no interest in the cause? Is it true that the wealthy in general withhold not only their services but their means from its support? Is it true that those who should be considered the respectable and the honourable think the instruction of the poor beneath their dignity or their notice? Or is it true that there is not enough of active and elevated piety to bring all the poor of our city under the benign influence of sabbath schools?

Do we not experience a material inconvenience, and meet a stubborn obstacle to our success, in that division of interest by the two separate unions of the male and female schools, (an unprecedented scheme in our view?) Does not the very idea of three Sunday school anniversaries, three printed reports, three depositories, &c. &c. have a powerful tendency to divide and dissipate that interest in the public mind, and banish that attachment from each separately, which would otherwise be drawn to the great object, if all were concentrated in one? Besides, does not the cause suffer from an accumulation of expense incident to this separation?

Having reviewed some of the probable causes of the declension of Sunday school interest, let us now turn from the disheartening side of the picture, and see if we have progressed thus far without some fruits, as an earnest that the labours of those who persevere in this work shall be crowned with abundant success.

A superintendent remarks, that on his return to the city after the

fever, he felt in a measure disheartened, under the apprehension that neither teachers nor scholars would readily return, and had made up his mind no longer to conduct the school, and did not attend until two or three Sabbaths had elapsed, when he was induced by a friend to call and see the school, and on finding 46 children assembled, instead of 6 or 8 as he expected, his feelings, on witnessing the evident desire of the children to be instructed, were such, that he could not leave them, but continues his labours with cheerfulness and delight.

In one school about half the scholars have returned, and of six teachers but *one* can now be found to aid the superintendent, and that but half the time.

In another the attendance of the *children* is equal to that before the suspension, while of *five teachers*, *two* only have returned.

In another, where all the teachers have returned to their stations, though many of the children have not returned, their places have been filled by 15 new scholars received last sabbath.

A superintendent says—Our school is in an unusually prosperous state—the regular attendance greater than at any time before, and our exertions seem crowned with wonderful success, yet we esteem it only as the budding of the harvest.

We might proceed through the schools with a similar enumeration, but these instances we deem sufficient to show that the seed sown has fallen on good ground and sprung up, and that the poor children are evidently much more ready to come and receive instruction than our Christian community to impart it. Let us here be indulged in the remark, that the idea of Sunday Schools being for the sole benefit of those in extreme poverty, is very erroneous; for the fact is, that children of many, very many respectable, and even wealthy, families attend the schools, and receive as much benefit in the formation of virtuous habits, and the implanting of moral and religious principles, as those of the poorer classes.

We now throw together a few out of the many facts and anecdotes which have come to our knowledge, all of which go to show the *ultimate tendency* of sabbath schools, as well as the *immediate effects*, and to exhibit also in a striking light, the astonishing, the salutary influence of these institutions, over not only the children, but their parents and the community.

Two boys were apprenticed in a pious family, and both very attentive at the Sunday School, the eldest 14, years of age, has established a complete guardianship over the younger, 12 years old; not long since he was overheard reproving the other for not praying when they went to bed, and after near half an hour's persuasion got him on his knees; he would not pray aloud; "now" says the eldest, "what do you think of when you pray: let me hear." "About my God," replies the other. "But you ought to think of your sins," said the eldest.

A boy, 9 years old, one day very abruptly remarked to his father, "Kings are very wicked, but there is one King who is good, and he is the King of all the earth, and will judge all kings, and we shall see him father, for he will judge us too, for every eye must see him, and we



must all appear before the judgment seat of Christ." These thoughts, the father observed, he must have learnt at the Sunday School.

Two lads, 10 and 12 years of age, were overheard talking, as they passed along the street, about swearing, and referring to a former occasion, when they were reproved at the Sunday School, one asked the other, "have you sworn since?" "No," replied the other. "Nor I either," rejoined he, "nor will I again."

Two lads made a visit to a school after having been absent more than a year, and approached the superintendent, when the elder said we are happy in the privilege once more to come and see you and this school, which looks as delightful as ever.

Two boys who had been absent from the city three or four months, on re-entering the school, while the superintendent was addressing the children, were so affected that both burst into tears as they went to their accustomed seats, and when he had closed, they hastened to seize him by the hand, and pour forth the joyful feelings of a grateful heart, as when a child returns after a long absence to the bosom of parental affection.

In administering reproof to an *orphan* lad, of 13, for careless conduct, the teacher said, "I believe you do not care for me or my advice;" to which the lad replied, with much feeling and energy, "Yes, sir, *I do* care more for you than for any of my friends."

If these instances go to prove the happy and abiding influence of Sunday Schools, the two following will no less exhibit the salutary effect of a well timed visit and reproof by a teacher. A boy who had a long time absented himself from the Sunday School was almost given up as hopeless. One day, in company with a gang of young depredators in Coffee-house Slip, while in the act of stealing coffee out of a bag by the handful, and handing it to his comrade, who was stationed just by, behind another boy, caught the eye of his teacher; he started, gave the signal, and the other followed with what plunder they had got. The teacher embraced the opportunity, and called on him in the evening, and found him trembling, in expectation of being accused before his parents for his acts of thievery; but seeing he needed no accuser, he made no allusion to the subject, but reasoned with him on the loss he might sustain by his absence from school. The boy ingenuously acknowledged his error, and promised to attend the next sabbath, which he did, and has continued from that time (which was 6 or 8 months ago) as attentive as any one in the school.

A teacher happened to call at the home of a lad who was habitually truant and disobedient to his widowed mother, just as he was about to join his comrades in some enticing enterprize: as he entered, his sister entreated him to stop the boy, who she said had been left by the mother to assist her in some work which could not go on without his aid. After a short but affectionate reproof the teacher left him, somewhat affected, but too stubborn to promise not to go away. On a subsequent visit, the teacher was told that the boy had from that time behaved uncommonly well, was industrious, and refused to go out with his companions.

We will here relate some instances of particular influence over the parents, and the confidence reposed by them in the Sunday School teacher.

A teacher asking for a boy one morning, the mother answered, "Oh, I have sent him to school (one of the Free Schools.) After your advice the other day, Stephen and I felt ashamed, and I told him, poor as I was, I would keep him from school no more to gather chips, but he should go to school every day." She is indeed poor, and the labour of the boy in gathering chips was equal to a load of wood a month, yet this, which before seemed so necessary to their support, she could readily forego for the good of the child. This is but one of many similar instances where parents have freely relinquished present good, to put their children in the way of receiving good instruction, and remove them from the influence of bad morals.

A lad who had been placed at a porter house, and whose wages, a dollar a week, was of no small account to his needy parents, was taken away and restored to the Sunday School, on being reminded by the teacher of the evil that such a situation might be to the boy, by the corruption of his morals.

A teacher observes, that on visiting a family he was delighted to find the mother surrounded with a school of little girls. This woman had sometime before stated to him, that owing to the neglect of an intemperate husband, their means of support was so uncertain that she could not pay for schooling her two little girls, and she scrupled to send them to the free school, when he advised her to take the course she had now adopted, and which will enable her to educate her little ones, and afford them a partial support.

One observes, we have succeeded in every instance, in removing prejudices against vaccination, so that every one within our limits has either been vaccinated or had the small pox.

A person who, from unwillingness to trust his children from under his own immediate notice, had hitherto instructed them himself, by living in the district of one of our most efficient schools, observing its operations and influence, and admiring the usefulness of the system, yielded his objections, and consigned his son to the school.

A parent going to sea, and about to leave his only son, with his grandmother, placed him in the guardianship of his teacher, in the event of her death.

Many are the instances in which parents have sent for the Sunday school teacher, formally to commit their children to his charge, when called to leave the city—saying they could not leave them behind without great uneasiness, unless the teacher would consent to exercise a care over them.

The widowed mother of a family, long since separated from the school, and now in New-Jersey, writes—"I know not how soon I may be called from my dear children; but should it be so, I intreat your affectionate instructions and advice to them, though distant from you."

(To be Continued.)

## AMERICAN EDUCATION SOCIETY.

Extracts from the seventh Report.

In the summer of 1815, a few young men in Boston thought it their duty to educate a pious young man for the ministry. They met the first time for consultation, at the study of our lamented friend and brother, the Rev. Joshua Huntington. The subject magnified in importance; and at an adjourned meeting, several other gentlemen were invited for the purpose of ascertaining whether it was not their duty to educate more than one; and if so, how many, and in what manner? The subject here opened in greater magnitude, and at another adjourned meeting, in the Vestry of Park street Church, where the neighbouring clergy and others had been invited to attend, the American Education Society was formed, August 29, 1815; and the act of incorporation was obtained, Dec. 6. 1816. Fear and trembling then mingled with ardent hope. The difficulties to be anticipated from the novelty of the undertaking, and from the jarring elements of denominational and local feeling, assumed in the eyes of many an imposing aspect; and some sincere friends of the object more than doubted the practicability of uniting, in its favour, the energies of any considerable portion of the Church. But, the providence of God had proclaimed that "something must be done;" Heaven smiled on the incipient measures that were adopted, and in the first year of its existence, the Society received into its Treasury \$5,000; the second year, \$7,000; the third year, \$6,000; the fourth year, \$19,000; the fifth year, \$9,000; the sixth \$13,000; the seventh and last, \$17,000, besides a bequest of \$2,500, and important aid to a large amount in board and clothing, tuition and classical books, making, a total, in cash, of \$76,000. This Society has now a permanent fund of \$21,800, and has afforded assistance since its organization, to three hundred and fifty-four young men.

Not only are the resources of the Society, increasing but it is already exerting a powerful and salutary influence on colleges, academies, and schools. Many of the beneficiaries teach a part of the year, and not unfrequently they have been instrumental of revivals of religion in their schools. But where so great good as this has not resulted, they have, in all instances, it is believed, instituted morning and evening prayers, and the reading of the Scriptures with their scholars, and communicated much religious instruction; it is impossible to tell how much fruit the seed thus scattered shall produce. Their influence upon the academies is learned not only from the testimony of their instructors, but in the anxiety of the people to get this class of young men into their academies, and their readiness to assist them when they are there. Their influences on the colleges, all the officers agree in saying, is most salutary; and the following facts speak volumes on the subject. In the lapse of two years previous to 1821, there were revivals of religion in seven colleges, in which more than one hundred and eighty students were added to the churches. How much of this effect is to be attributed to your beneficiaries, it is not possible to tell; but the following extract of a letter from an eyewitness, and one of the professors in Yale College, accords with



the testimony of the officers of other colleges, and is highly satisfactory to all the friends of Education Societies. He writes: "We are again blessed with a revival of religion. The influence of the charity students in producing this state of things, under the divine blessing, has been very great. Indeed, what could we do without them. No one can speak on this subject but an officer of college. Every year increases our conviction that the church would be amply repaid, doubly paid, for all its expense in supporting charity students, were the effect confined to the walls of a college—were every beneficiary to die the moment he leaves us." As from the letter, so by a comparison of the present religious state of the colleges, with their religious state twenty years ago, the same truth is evident. Last year, in the colleges of New-England, New-York and New-Jersey, there were 1821 students, of whom 546 were hopefully pious, which is almost one third of the whole number. — From the same colleges, during ten years, from 1800 to 1810, only one sixth were pious. The conclusion from this general statement is confirmed by a few particulars. Last year, in Bowdoin College, twenty-three were professors of religion. The gentleman who wrote the letter from there, recollects the time when "a solitary individual broke the deep silence with his prayers." Last year, in Yale College, ninety-seven were professors of religion, and eighteen others hopefully pious. In 1812, when the whole number of students was nearly as great as it is now, only thirteen were professors of religion. At one time, when A. B. was a member of college, who graduated in 1811, three students only were professors of religion.—When B. C. was a member of college, about twenty-five years ago, he was the only professor of religion. In September, 1822, at eleven colleges, 150 pious students were graduated.

Christians have been long praying that God would cast salt into these fountains. It is done; and it is done in a manner which they thought not of; it is done not by miracles, not without the use of means; it is done through the instrumentality of Education Societies, which have sought and found poor and pious young men, and sent them to the colleges, to promote revivals of religion by their example, their conversation, and their prayers.

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#### ADDRESS

*To the Baptist Associations, Missionary Societies, Churches and all Christians in the state of New-York and its vicinity, who love that truth which we cherish.*

DEAR BRETHREN,—We are still anxious to impress every individual member of our communities with the importance of that, which we conceive of such *great consequence* to the prosperity of the visible kingdom of our Lord Jesus—to the advancement of truth—to the interests of our denomination. It is *union*—union in heart, in sentiment, and in labour to do good.

There are objects, which may be accomplished by the union of

several individuals, which cannot be carried into effect by solitary exertion ; and there are desirable objects which may be effected by a large body associated, which cannot be prosecuted with success by small ones. Of this nature are our Education, Domestic, and Foreign Missionary operations. The education of ministers, called of God and licensed by the churches, is now generally acknowledged to be important ; but the same institution can educate one hundred as well as ten. Little, very little more labour is necessary in teaching a large class than a small one. — Separate individual attempts are hence attended with an absolute loss.

Domestic missionaries may be sent by individual associations, but it is now acknowledged, that to send them to journey through large districts of country, is not the best method. To accomplish the great object for which they are sent, they must tarry in one place while the pleasure of God prospers in their hand. So did the apostles. They staid year after year in that place, and its vicinity, where the Lord caused the word to prosper. Besides, it is impossible for individual associations, on account of their isolated situations, to know the most important fields of missionary labour. Some large districts of country with a numerous population, have never been visited by any missionary of the cross ; while others, not far distant, have been traversed year after year. These evils may be obviated by a Convention of all the associations in the state : at which, information will be given of all sections and places, where missionaries are wanting ; and, from such knowledge, it may easily be determined in what places they may be employed to most advantage. And by uniting the funds of the different associations, missionaries may be stationed in the places, where such are needed, until churches are formed, and societies organized. By stationing them, much may, and will be done by the people, to whom they are sent, for their support. This will enable us to employ more missionaries, and will have a happy effect on the minds of those to whom they are sent. It will establish a habit of vast importance to any society, of maintaining the Gospel among themselves, when they shall possess the ability so to do. But we have room to insert but a small proportion of the advantages resulting to the missionary cause from the proposed union. In the establishment and prosecution of foreign missions, such a union has done, and is now doing, that which individual exertion could never have accomplished : and the same is true of Bible, and Tract Societies. No reasonable objections can be urged against the proposed union. To say that the brethren appointed by your associations, will not be honest in the appropriation of the funds, committed to their hands for the spread of the Gospel, according to their best judgment and information, no one will presume. And that they will possess better, vastly better, means of information, in convention, than they otherwise can possess, must be evident.

As a further consideration, we mention what has already been done by the union of a few associations. Elder E. Galusha, a missionary at this Convention, has been instrumental, in the hand of God, of esta-

blishing a respectable church at Buffalo, where he baptized many worthy citizens. They are now able and willing to raise, at least, one hundred and fifty dollars annually, for the support of the Gospel in that vicinity.—And when we consider that at the formation of this institution, there was no Baptist church, or preaching, within fifteen miles of that important central, and flourishing village; and that now a church of thirty members, able and willing to do so much, exists on the spot, we are constrained to exclaim, “What hath God wrought?” After the first tour of Elder Galesha to that region, on hearing his report, and considering the importance of the place, though they had no funds, the Board individually pledged their own property to support a missionary there, until a meeting of the Convention! And now our appeal is to you, ye friends of God and of truth. And will not you, who are “workers together with him,” work where he works, and protect those sheep that are now without a shepherd?—And other sheep hath our Lord Jesus in the wilderness—in the territory of Michigan, brought and united in a Gospel church by our above named missionary. A territory embracing more than ten thousand inhabitants, never before visited by any of our missionaries, and to whom there is now none to break the bread of life. “The poor have the Gospel preached to them;” but *these poor* are an exception! And shall it long be so? We ask ye, friends of Christ! some of whose children are the inhabitants of that same wilderness. Other sheep in the wilderness of Pennsylvania invite your compassionate regards. In Centre county, and its vicinity, churches have been formed since the existence of this Convention, all of which are now as sheep without a shepherd. Our missionary, who has laboured there, is Elder Elkanah Comstock, who has been uncommonly blessed in awakening sinners, and confirming the souls of the disciples. He has been assisted in this region by brethren from other Missionary Societies, and by brother Philleo. And such has been the effect of their labours, that by two of those little flocks in the wilderness, about half the amount has been subscribed, requisite to support a constant mission in their section of country. And shall they remain destitute? And shall the children of God cry to you from the mountains for the bread of life in vain? And shall the inhabitants of the valleys of the Alleghany ask of you instruction in the way of life, and receive no answer? Especially, since they have themselves offered to do to the extent of their ability.

Our limits will not allow us to be more particular, or to lay before you the situation of Rochester, Oswego, and other places, which are crying, “Come over and help us.” Nor can we dwell on the state of the poor wandering tribes of Indians, the rightful proprietors of the soil, of which you are the possessors and lords! Their cries have entered into the ears of the Lord of Sabaoth, and have pierced the hearts of many of our brethren! By our *united efforts*, we might do much, for that unhappy race of human beings, who live among us, and on our borders.

*(To be Continued.)*



For the Christian Herald.

REVIVAL OF RELIGION.

*An account of the late revival of religion in the first society of Franklin, Conn.; with a brief history of the church for several preceding years.*

"O give thanks unto the LORD; for he is good: for his mercy endureth for ever." "Who remembered us in our low estate: for his mercy endureth for ever."

THE present pastor, the third since the organization of the church, was ordained March 13th, 1782: at which time the church consisted of 66 members; 36 males, and thirty females. The whole number of inhabitants was then, and is now, not far from 700. The present number of the church is 124: 32 males, and 92 females. The society had been vacant several years, when the present pastor was settled; his predecessor, the Rev. John Ellis, having been dismissed from his charge, to hold a chaplaincy in the Revolutionary army.

Many different candidates were employed, and the people became very much divided in sentiment; particularly, about what was then called, *old* and *new* divinity. They, however, almost unanimously united in calling the present pastor, to settle with them in the work of the ministry.

They generally attended public worship on the sabbath; but many were like Ezekiel's hearers, concerning whom it was said: "they hear thy words, but they will not do them."

Much pains was taken to excite a general attention to religion, particularly among the youth. Extra meetings were held for this purpose, in different parts of the society. For a long time, however, no very beneficial effects were seen. There were frequently solitary instances of hopeful conversion; and, with the exception of four years, from one to ten, were annually added to the church.

In 1799, through the great mercy of God, there was much more than usual attention to religion. The youth were especially remembered in mercy. Frequent meetings were held at the house of the pastor; who conversed and prayed, both with those who were inquiring, and those who were, apparently, rejoicing in Christ. About sixty, of all ages, were seriously awakened; but, of far the greater part, it might be said, their religion was "as the morning cloud, and as the early dew that passeth away." They were not ready to give up all for Christ—*One went to his farm; and another to his merchandise.*

Only twenty-five obtained a hope that they had passed from death unto life, and gave such evidence of a saving change, that they were admitted to the communion of the church.

In 1809 there was another little refreshing from the presence of the Lord, and fourteen were added to the church. Those who had named the name of Christ, did not, generally, appear to take a deep interest in these seasons of revival. As a church, there was manifestly much coldness and indifference, to excite our fears that God would speedily remove his blessing from us. It was very difficult to find a brother, who, on any occasion, would lead in prayer, unless in his family, and there was reason to fear that some did not pray, even there!

There was general harmony in the society and in the church; but no material change for the better, till 1812, when the pastor was first laid on a sick bed. This event seemed to strike at the very heart of the people. They had enjoyed his almost uninterrupted labours during a long life; and had now reason to fear, that he would be taken from them in this time of their deep affliction. Numbers sickened and died, while he was sick. Some of the brethren of the church seemed to awake as out of sleep, filled with a praying spirit. They prayed with the people, and with the pastor, and were earnest for his restoration to health. God heard their prayers, and brought him back in mercy to renew his labours.

There were those too among the sisters of the Church, who appeared to have a fresh anointing from the Lord. They established a monthly prayer-meeting, at which time they circulated much religious information, by distributing among their number, the religious publications of the day. These were carried home into their respective homes and families, and became silent messengers of instruction to many souls. The happy effects of these Christian efforts, will, we trust, long continue to be seen and felt, as they are to this day.

In December, 1819, the pastor, in his parochial visits, found two young married women seriously inquiring concerning their souls. They both, eventually, obtained a good hope, through grace; though only one of them was suffered, publicly, to profess her faith in Christ. The other bore an honourable testimony to the truth and excellency of His religion, during a long and distressing sickness. Her sun set in peace. Herself, her husband and her child, were all cheerfully committed into the hands of God.

About February, 1820, there was another dawn of hope. In the immediate neighbourhood of one of the deacons, there were several instances of serious inquiry. These he communicated to the pastor, with a request that an evening lecture might be preached at his house. The request was complied with—the lecture well attended, and very solemn! Several lectures were attended in succession, and evidently excited an unusual interest.

The excitement became so great that it was judged expedient to have stated meetings in that neighbourhood, two evenings in the week. Large numbers attended! In general, there was great solemnity, and some were deeply impressed. But there was nothing wild nor enthusiastic:—it was, evidently, the “still small voice” of the Spirit, speaking to the hearts of sinful men.

The jailer's cry, “what shall I do to be saved?” was, for some time, confined to this neighbourhood. However, it was not long before other neighbourhoods in all parts of the society were remembered in mercy. Additional evening meetings were opened, which, apparently, proved a rich blessing.

The pastor, in his sixty-eighth year, was usually present at the extra meetings, besides visiting from house to house, and attending occasional meetings for special conversation and prayer. It was impossible always to preach. Those articles in the religious papers, which appeared most interesting and instructive, and which unfolded the great fundamental and distinguishing doctrines of grace, were, therefore, selected and read. These were followed by such remarks and exhortations from the pastor, as the nature of the subject required. The people listened with great interest, and the meetings were generally crowded. Many of the brethren were ever ready to take an active part. There was now no longer a putting off from one to another. All seemed engaged, heart and hand. Generally, a number prayed at every meeting. The time was constantly occupied in a serious and solemn manner, till the meeting closed, which was usually, perhaps always, before nine o'clock. The brethren wished for order, and kindly aided in supporting it. They had a good degree of zeal; and it appeared to be a “zeal according to knowledge.” They not only laboured abundantly with the awakened and rejoicing sinner, but sought, by every argument they could use, to alarm those who were asleep in sin.

For something more than a year, from the commencement of the work, the pastor was usually able to continue his labours night and day. At length, however, he became so debilitated and hoarse by constant exertion, that he was obliged to leave the management of the weekday meetings, excepting the concert of prayer, very much with the brethren.

There are three weekday meetings still continued; and the pastor has been enabled to resume a great share of his labour. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” The “little cloud,” which was at first the “size of a man's hand,” increased and spread, and a shower fell which beautified our Zion.

The subjects of this work did not all experience the same degree of conviction of sin; nor did they all receive the same degree of comfort. Some were distressed for a longer, others for a shorter time:—some exhibited brighter, and others feebleness of evidence of a gracious change: but all appeared to have a “new song put into their mouths, even praise unto their God.” In consequence of this revival, 66 have been received to the communion of the church. The doctrines, which they have professed to believe, are those called the *doctrines of grace*. They readily disclaimed self-righteousness, and expressed their only hope of salvation through the merits and righteousness of Christ.

Twenty were the most ever received into the church at any one time. This, though a small number, when compared with additions to many other churches, was viewed very extraordinary here, as the like had never before been seen among us.

A few of those who are numbered among the subjects of this work, had for years entertained a faint hope of pardoning mercy. They now gained fresh strength, and were enabled publicly to profess their faith in Christ before an ungodly world.

There were some of all ages included in this revival; but God particularly delighted in bringing the young to a knowledge of His truth.

Among the subjects of the work, was a man more than fifty years old, at the head of a large family. He had long struggled with some of the distinguishing doctrines of grace, and always lived in the neglect of family devotion. He now saw his exceeding sinfulness and danger, was led to embrace the Saviour, to rejoice in the holy sovereignty of God, and to feel the spirit of prayer! He called his numerous family together, confessed his fault, in so long neglecting to come with them around the family altar, and devoutly commended himself and them to the mercy of God! On this altar, incense is now daily offered to Him who delighteth that all the families of the earth should call upon His name.

This man, his wife, and three daughters, all consecrated themselves to the Lord on the same sabbath. His oldest son, and his wife, afterwards followed their example.

It is worthy of particular notice, and may encourage other parents to train up their children in the nurture and admonition of the Lord, that though this man's father died when he was very young, his mother, who was an eminently pious woman, took unwearied pains to teach this, *her only child*, the holy Scriptures. She also carefully instructed him in the assembly's catechism, (which was then almost the only one in use,) watched over him with great faithfulness, directed his reading, restrained him from improper company, and set before him a pious example, to the close of her life in a good old age.

The church, by the late revival, is greatly strengthened, and the prospects of the society wear a very encouraging aspect. The Lord has not, indeed, exempted us from trials; but he has removed much of evil, and given us in its stead much of good. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

Public worship is better attended than formerly, though there is reason to fear some are still criminally negligent in this respect. They seem to imagine there is "a lion in the way;" and, though they have "a price put into their hands to get wisdom, they have no heart to improve it."

The praying spirit continues; and with it continues our hopes that God has yet greater blessings in store for us—that He will yet come out and make richer displays of His grace—that He will "revive his work more and more"—and, "in wrath remember mercy."

O that the Lord would say: "I will heal their backslidings, I will love them freely: for mine anger is turned away from them. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."

SAMUEL NOTT, *Pastor.*

Franklin, Conn. November, 1822.

## SEVENTH WARD BIBLE ASSOCIATION.

The *Seventh Ward Bible Association* of the city of New-York, celebrated their fourth anniversary in the Reformed Dutch Church, in Market-street, on the evening of the 25th of December last, in the presence of a large assembly of the friends of the association.

The exercises were introduced with reading a portion of Scripture by the Rev. Mr. Gray, who presided. The Rev. Mr. M'Murray made the introductory prayer, after which the president read the Report of the Board of Managers. The following are extracts from the report. After acknowledging the goodness of God to the association, during the past year, in that they had "been privileged, as in former years, to distribute the Bible to many destitute and necessitous families," the report proceeds: "The Board doubt not but they express the sentiments of



every member of the association, when they term this a privilege. It is the great work of Christian benevolence and enterprise, in which the wise and good of every nation are employed. It is the work of God, and all engaged in it, are privileged to be co-workers with himself, in accomplishing, so far as the knowledge of his revealed truth is designed to accomplish the purposes of his grace, in the enlargement of his spiritual kingdom in the earth.

"And to this association, when contrasted with the greater number, if not all the Ward Bible Associations simultaneously formed in this city, the privilege seems very peculiar. These have either been dissolved, or for the most part exist but in name, while this has been perpetuated, and in a good degree prospered in its designs and operations. It is not, however, with the design of self-boasting that the Board advert to the state of other associations, but with a view to deepen in the heart of every member of this, the sense of our peculiar obligations, to awaken new feelings of gratitude, to express our unfeigned regret, that associations, formed for such benevolent and important purposes, should be either so momentary in their existence, or so feeble in their operations—and our hope that these may be speedily revived, and to this labour of love and Christian enterprise, and of duty, go forth with renewed, and increased, and persevering vigour."

The number of Bibles distributed by the association, and some of the collateral objects to which their attention has been directed, will appear from what follows: "The visiting committees of the association, while bestowing a Bible—in the gratitude expressed by the recipient, and the feeling of tenderness and joy which was elicited, have often felt a high degree of assurance, that, in that gift there was a blessing. And what shall be said of all the Bibles—of the seven hundred and fifty, which it has been the privilege of this association, during the past four years, to have distributed? Is there not much reason to hope and believe that this association has already proved a rich blessing to many? If the word of the Lord has free course, then we are assured that it will be glorified. His word shall not return unto Him void. And the Board cherish the firm conviction, that the good seed of the word, which the association has been scattering, and will continue to scatter, amidst the ignorant and destitute families of the ward, will, under the divine blessing, ripen into a rich harvest, whose fruit many generations succeeding the one now favoured with the gift of the Bible, will continue to gather and enjoy. It is not, however, to the distribution of the Bible that the operations of the association, through their Board, are confined. With the Bible are also distributed tracts—a supply for this purpose having been gratuitously furnished by the New-York Religious Tract Society. The state of the children of these families is also attended to by the visiting committees. A number of whom, through their agencies, have been introduced into sabbath schools, and placed in favourable circumstances to receive religious instruction."

The report concludes as follows: "In closing their report, the Board would themselves be admonished, and desire to admonish every member of the association to increased diligence in this labour of love. And to this they are especially invited from the solemn and instructive lesson, that their time here is short, which the righteous providence of God, within the past year, has taught them. Since the last anniversary one of their number, the president of the association, Mr. JOHN WITHINGTON, has been taken from them by death. He has been summoned from his labours on the earth, and has entered into rest, valued and venerated as a man who regarded the poor—who cherished this association, and sought its extended usefulness, by diffusing more abundantly the word of life. In blessing many more of the destitute around us with the gift of the Bible, we would cherish thy spirit, and imitate more closely thy example. And seeing that our period of labour too will soon close, as members of the board and of the association, we would be diligent, nor regard our work finished, while there is one family, one necessitous person, destitute of the Bible."

Appropriate and impressive addresses were made by the Rev. Messrs. Truair and Chase, and the Rev. Drs. Feltus and McAuley, after which the report was unanimously accepted by the association, and ordered to be printed.

The association then took up a collection in aid of its funds, which, it is believed, was very liberal. The public exercises of the evening were then concluded with prayer by the Rev. President.

[The names of the officers and managers of this association, for the ensuing year, will be given in our next.]

# Seaman's Magazine.

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He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. *Psalm.*

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## NEW-YORK BETHEL UNION.—SECOND REPORT.

IN reviewing the rapid flight of another year, with thankfulness and gratitude we can behold every where rising into notice, new enterprises of Christian benevolence, which so eminently characterize the present day. Every rolling season brings with it fresh tribute to the truths of religion, and new accessions to the triumphs of Christianity.

The Gospel of peace, in its steady and victorious march, is gathering its laurels alike on the ocean and on the land—the King of heaven seems to smile with signal approbation on every humble effort of his people to do good to seamen.

In closing the feeble labours of another year, it is with peculiar pleasure and fervent gratitude to the great Head of the church, that the *Bethel Union* are once more permitted to recount the mercies of a gracious Providence towards our infant institution.

Commenced, as they hope, with an humble reliance on the God of Israel for help, and believing that “*it is not by might nor by power, but by the Spirit of the Lord*” that the soul can be renovated, and the sinner saved, they have endeavoured to pursue the same means, as were detailed in their first report, to gather seamen from haunts of pollution and wretchedness, impress their minds with a deep sense of the importance of religion, and of the solemn realities of judgment and eternity. If, through this humble instrumentality, a single soul has been made a partaker of the grace of the Gospel, “*not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.*”

Whatever may have been the doubts and fears of some in its origin, the beneficial results experienced for two seasons have put to silence the voice of opposition, and in some instances, converted its foes to friends.

Without stopping to offer any general remarks upon this interesting subject, which, we hope finds an advocate in every benevolent heart, we shall proceed to give a succinct statement of facts, extracted from the weekly reports of the committees, relative to a few of the meetings held in this port, and of the advancement of the cause in our own country, and other parts of the world.

During the last winter, two and three prayer meetings were generally held every week, at different sailor boarding houses. On the 6th of February, 1822, the committee who attended at Mr. B's, 275 Water-street, report that the room was filled with seamen, and a few neighbours—singing, prayer, reading the scriptures, and exhortations, occupied the evening.—Some appeared to feel the powerful influen-

ces of the Divine Spirit—Mr. B. seemed deeply convicted of sin, and requested some of the committee would come and converse with him about his soul, and said he would have another meeting in his house whenever the committee would attend.

Of another meeting held at Mr. Williams's, 317 Water-street, the committee say : the room was filled with seamen—every one brought a solemn countenance.—Twelve seamen were present, who were to sail the next morning, and instead of spending their last night on shore in debauch and revelry, were affectionately commended to the merciful protection of God.—We seldom ever saw more order, attention and solemnity—Three seamen attended a meeting at 65 Front-street.—They had just arrived from London. One of them had attended Bethel meetings in England, and their first inquiry on their arrival was, for similar meetings here.

At another meeting the committee say, the attention was as respectful and solemn as any meeting we ever held, or perhaps as has ever been witnessed in any regular church—After leaving the house, two of the seamen, who had come from the lower part of the city, were heard to say that it was a pleasant meeting, and they were glad they had attended. The effects of these meetings will never be fully disclosed, until the voice of the archangel and the trump of God shall cause the earth and the sea to give up their dead, and all the redeemed of the Lord shall be assembled at the right-hand of the Judge—In the expectation that many poor seamen will be there, let us incessantly cry, that a sovereign God would shed down his gracious influence on our meetings, and cause many, under a deep sense of their sinful condition, to cry out, "*God be merciful to us sinners.*"

These meetings at sailor boarding houses, which with great frankness and hospitality were opened for our accommodation, were constantly kept up until the season returned which admitted of holding Bethel meetings on board vessels at our wharves. The first meeting this season was held on board the British brig Marshal Wellington, Captain Ayers. The meeting was well attended by seamen, and at its conclusion an affecting interview took place between a sailor and the Rev. Chauncey Lee of Connecticut, who providentially attended, and made an appointment to meet him the next morning, to converse about the interests of his soul.

The committee who attended on board the ship Empress, Captain Sutton, say, that they had three prayers and three short addresses : all the exercises were attended with the greatest seriousness. A seaman (a hopeful subject of the grace of God, through the instrumentality of these meetings, within a few months past) gave a simple relation of God's dealings with his soul, and in an affectionate and pathetic manner urged his seafaring brethren to attend these meetings, by which, he hoped, he had been brought to a knowledge of the truth. There were 70 or 80 seamen and citizens present—and the committee much encouraged.

A meeting was held on board the ship Cincinnatus, Capt. Champlin—a large number of seamen present. The Rev. Dr. Bates, President of Middlebury College, and a Clergyman from Virginia,



attended—great decorum prevailed ; after the distribution of tracts, a sailor went to the chairman, and informed him that a great change had lately taken place in his mind—he appeared so much overcome with a sense of his own ill desert, and the divine compassion, that he could hardly speak.

Of a meeting held on board the Scotch brig Trafalgar, Captain Henderson, the committee report, that probably 60 were present, about 40 of whom were seamen. To the people of God it was a season of refreshment, and to all present apparently an hour of deep interest and solemnity. As usual after meeting, tracts were distributed, which were most gratefully received ; and the seamen, with the greatest cordiality, promised to exert all their influence to promote Bethel meetings, and persuade their shipmates to attend. The success which attends these meetings is only a partial fulfilment of the many precious promises of the Gospel, and in accordance with what we have a right to expect. It is high time we should look and pray for greater displays of the grace of God in the salvation of seamen, than we have ever yet been permitted to witness. The signs of the times clearly demonstrate, that the set time to favour Zion is just at hand. Thanks be to God, the happy day is very near when "*Holiness to the Lord*" shall be inscribed on every vessel, and the Bethel flag shall be the best protection of "*free trade and sailors' rights*," and one of the surest safeguards against piracy, plunder, and death.

At a meeting on board the packet ship Commodore Perry, Captain Allen, a sea captain, addressed a company of about 150 seamen, their wives and others. The conduct of all present was such as to encourage the committee to greater zeal and perseverance in this labour of love.

On Sunday evening, July 21, a Bethel meeting was held on board the new ship London, Captain Candler. The Rev. Dr. Spring engaged in prayer, and delivered a discourse from Psalms xxv. 11. "For thy name's sake, O Lord, pardon mine iniquity; for it is great." The Rev. Dr. Rice, of Richmond (Vir.) made a few remarks and closed with prayer—upwards of 1000 attended. It was an evening of great interest and we hope of profit.

At a meeting on board the ship Ulysses—after remarks by the Rev. Messrs Truair and Chase, (alluding to the loss of the Albion,) a Norwegian sailor addressed the meeting—he said, he could attest the truth of what Mr. T. had said. He had experienced all the dread and horror of storms, but now he could trust in the Lord Jesus Christ, not by morality, but by a living faith in the heart, and could feel safe amidst all these dangers—about 100 present.

On board the brig Morning Star, Captain Stevens, about 70 were present ; a sailor, whom we hope the Lord has lately called to a knowledge of himself, made a short and animated address to his fellow seamen—urging them to fly to Christ as their only hope and refuge.

A most interesting meeting was held on board the Venus, Captain Havens. By the time the first hymn was sung the decks were filled,

and many hearers were on the adjoining wharf. At the close there was an anxious inquiry when there would be another meeting.

On the 13th August, a Bethel meeting was held on board the ship *Comet*, Captain Moore. We expected that few would be present under an apprehension of exposing themselves to the prevailing fever: but, at 8 o'clock, were delighted to see many mariners and citizens present. During the exercises a sailor stepped forward and said he wished to make a few remarks to his brother seamen. "My life (he observed) has always been spent in this employment, and I have always been an awfully wicked sinner. I have often called on God to damn my soul. Oh! if he had answered my prayers I should now be in hell—this thoughtless and wicked life gave me no uneasiness until on a voyage at sea, the ship was capsized and three of my shipmates swept into eternity. I saw and felt my awful situation. The first sincere prayer I ever made was then, "Lord have mercy on me"—the impression then made never wore off—I prayed continually, and for fear of being seen, went in the night and kneeled at the foot of the bowsprit, and prayed to God that he would have mercy on my soul. As I did not receive any comfort from my prayers, I said to myself, how can I expect it? I have often prayed he would damn my soul and send me to hell, and he did not do it; but for all this I could not give up praying. I begged he would give me an understanding heart, and take away the blindness from my mind—he then heard and answered my prayers, and gave me my heart's desire; and I trust he has made me a new creature in Christ." He then addressed all the seamen present very feelingly, and said: "if you have any conviction of sin, dont do as I have done; I was afraid my shipmates would laugh at me and treat me with contempt. I dared not let any of them see me pray, or let any one know how I felt. But not so now—I am not ashamed of Christ, and I hope I never shall be." After he had concluded, another seaman came forward and related many interesting facts. That about a year ago he indulges a hope of having passed from death unto life, and now recommended the Saviour to every one, and begged all present to receive him as their Prophet, Priest and King. The scene was solemn and affecting.

On the 17th August, by request of Captain Basset, a meeting was held on board the ship *Fanny*, bound to the Pacific Ocean. It was a season of peculiar interest. The committee seldom become acquainted with the effects of their efforts in promoting the cause of God among seamen, and when they are informed of some signal interposition of providence in opening the eyes, and breaking the hearts, of any sinners at their meetings, they do not wish to proclaim it at the corner of every street; but it is cause of congratulation and rejoicing to Christians, to hear of one repenting sinner; angels descend to learn the welcome news and carry the glad tidings back to Heaven; we will state, therefore, what took place after the meeting on board the *Fanny*. On the 19th, two seamen called on Captain P. for Bibles. He told them it was out of his power to give all the seamen Bibles, and that every person who wished one could afford to pay 75 cents for it—but the practice is to supply all persons who cross the At-

lantic with Bibles. One of them said, "I wish I had a Bible now, I never wanted one before." Why do you want one now? asked Captain P. "I want to read it." "Why do you want to read it now?" He was so much affected he could not speak. When did you first desire to read the Bible? "*Now.*" Do you feel that you are a sinner? "I do." How long have you felt so? "Since last Saturday evening, at the meeting on board the *Fanny*; what was then said, and the prayers that were offered for seamen, gave me great distress; and reading the tract you gave me made me feel more distressed. I have not been able to go out of the house before." He was asked what tract he had—he handed it—it was entitled "*The Bible the best of all books.*"—I have read the tract, said the sailor, ten or eleven times, and I want to read that book, *the Bible*. His request could not be denied. Captain P. gave him a Bible, and the other a Testament. He then stated what a wicked man he had been. "I am an old sinner—I am 36 years old. I never had a moment's concern for my soul before; and there were three others on board the *Fanny* who feel as I do; we have conversed together about that meeting. My distress is so great I cannot tell you how I feel. If I get any comfort in reading this Bible, I will come and see you again. You said there would be a meeting at Burling slip to-morrow evening—I will be there." More tracts and pamphlets were then given them, which seemed to brighten the dejected countenances of the distressed seamen. These men are probably now on the great Pacific Ocean, exposed to the snares and temptations of their deceitful hearts—far from privileges, and far from home, we commend them to your prayers.

At this interesting crisis, our labours were providentially suspended. God who moves in a mysterious way, and discovers not all his designs to shortsighted man, sent the pestilence into our city—and these solemn duties were intermitted until the return of cold weather.

No sooner had the committees returned to their houses, than the meetings at the sailor boarding houses were resumed, and are now continued. It is not necessary to go into a more particular detail of interesting facts at present. We will merely mention, that at a meeting held at 317 Water-street, two sailors most feelingly addressed their fellow-seamen—related their experience of the goodness of God, and endeavoured to impress their minds with the importance of making religion a personal thing—the great business of their lives—and to begin at once.

At another meeting, a seaman rose and said a few words, which had a most solemnizing effect—and then prayed most fervently. As soon as he had finished, another sailor rose and repeated a few verses of a hymn, which was sung; he also made a short address and prayed. Every individual wept—solemn silence ensued. Another sailor then said; my heart rejoices to see so many seamen here—these Bethel meetings are doing much good for seamen's souls. *At one of them I was awakened to my awful situation, and now I believe I am a new creature in Christ Jesus.* It is my earnest desire that



you will not neglect these meetings, they may be as precious to you as they have been to me.

Another seaman then said : I join with my shipmate in favour of the Bethel meetings. From what I know and have seen, they have been the means, in the hand of God, of convicting and converting many seamen : one was held on board of a ship, when the captain, his officers, and crew were convicted, and become pious men, and had prayers on board ever afterwards morning and evening.

Lately a ship (he said) sailed from a port where Bethel meetings were held : soon after, she was disabled in rudder and sails, with a shore under her lee, and no hopes of escaping from death. While in this situation, two boys on board, not more than 16 years of age, were engaged in prayer, and said, let us join with the Bethel meetings which are held on shore this night, that God will hear their prayers and save us ; the ship was safely conducted into port.

Another sailor rose and said, "if I am permitted I will sing a hymn." It was composed by a sinner converted, speaking forth in strains of adoration the love of Christ for lost sinners. At the close he prayed, confessing the sins of seamen, and pleading with God earnestly, that he would make all captains, officers, and crews, Christians—that all vessels might be made Bethels, where prayer and praise would be offered up night and day to Almighty God—until the whole world shall be filled with his glory.

The Board have thought it proper to go thus into detail of some of the meetings, that the public might be informed of facts, and not rest upon any general assertion ; and they are truly happy to state, that the spiritual interests of seamen are becoming more and more an object of deep concern, not only here, but with the pious every where.

In *Boston*, a meeting for seamen is held on Central Wharf, by the Rev. Mr. Jenks, every sabbath morning. Sabbath evenings' religious meetings are held at seamen's boarding houses ; and the Rev. Mr. Collier preaches in a sail loft, at the head of Liverpool Wharf. It was not until the 6th of June last that the way was prepared in that city for the first Bethel meeting, which was held on board the brig Cantine, at Gray's Wharf, under the direction of a committee of several different denominations. The Rev. Mr. Jenks is much devoted to his work among seamen, and we have no doubt that Boston will take an elevated stand in this benevolent enterprise.

By a letter from a minister in *Nantucket*, we are encouraged to hope that a Bethel Union will soon be formed—of our 2,000 seamen he says, probably not one tenth as yet have a Testament or tract. Ships are returning from triennial voyages without having had either on board. Among our seamen in the cod fishery, a most happy change has been effected within a few years—On board our whale ships several revivals have taken place. After stating many other interesting facts, which we cannot here detail, he inquires, what can be done to furnish them with Bibles, tracts, &c. ? They long for Books, and such as they have are of the *worst kind*. They are destined to im-

press a character upon a large seafaring community, and to exert a powerful influence on every mission to the South Sea Islands, and to the coasts of America. There are between 8 and 10,000 English and American seamen cruising in the South Seas—a great proportion destitute of the word of life.

In *New-London* a society was formed last year, and continues to persevere with a prospect of increasing usefulness. We learn that the subject begins to be spoken of very favourably in *Providence*, and we expect soon to see a society formed in that flourishing and enterprising place.

A Bethel Union Society has been formed in *Charleston, S. C.* and is making encouraging progress in their exertions to convey the Gospel to seamen. The first Bethel meeting was held on the 21st April, on board the *Saluda*: 300 seamen were present—all the exercises were solemn and impressive. Since this time, prayer meetings have been held on board of ships every sabbath evening, and are uniformly well attended; on some occasions 4 or 500 have been present—no class of men could have manifested more decorum, than has been observed at these meetings. A weekly prayer meeting at the boarding houses of seamen has likewise been established. These houses have been opened for the purpose with great readiness, and the keepers of them have been cheerful and active in furnishing every accommodation. They even appear to feel a solicitude that their neighbours should not go before them in their efforts to promote these meetings, and the number of heads of families of this description who attend is weekly increasing. Their anniversary, which was celebrated on the first Monday of December, is spoken of in terms the most animating and encouraging.

A *Mariners' Church* has also been erected and opened for worship in *Charleston*, during the past year.

In *Philadelphia*, the Rev Mr. Eastburn is spending his last, and we hope, his best days in indefatigable exertions to do good to seamen. Early in the present year a Bethel flag was presented to him for that port, from the *British and Foreign Seamen's Friend Society and Bethel Union* of London, as an expression of the congeniality of feeling of our transatlantic brethren with those in this country in behalf of mariners. The Rev. Mr. Van Vleck, and the Rev. Drs. Janeway, Ely and Broadhead, together with most of the clergy of Philadelphia, give their decided countenance and support to the institution; and from many other quarters it is gaining new friends every day.

In *Richmond, Vir.* the meetings have been very encouraging—and the door seems now open to introduce Bethel Union Societies in all our southern ports. It is contemplated to open a correspondence with our brethren in these places immediately, and to endeavour to engage their co-operation in this work, by the formation of societies upon a similar plan with us.

During the past year the "Society for promoting the Gospel among Seamen" have published "the Seamen's Assistant, intended to aid masters and seamen in the daily worship of Almighty God, on board their vessels at sea: with prayers suited to the various circumstances in-

cident to a seafaring life, and a selection of psalms and hymns." This the Board hopes to find in every vessel which leaves this port. In connexion with this circumstance, they would take occasion to observe, that under the patronage of the same society is published semi-monthly, the "*Christian Herald and Seaman's Magazine*," giving a detailed account of all the measures in operation for the spiritual good of seamen throughout the world, and recording the public meetings and proceedings of societies in their behalf. The Board would earnestly recommend this work, as forming the most appropriate source of information of the progress of religion among sailors, to the immediate patronage of the Christian community. It is highly deserving encouragement and support, and they invite all the friends of seamen to promote its circulation.\*

It is cause of great thankfulness that perfect harmony and Christian feeling among all the different denominations engaged in this service, have characterized our public and private meetings the past year.—The hearts of the brethren have appeared to be cemented by stronger ties than ever, animating each other to more zealous, self denying, and persevering duties in the cause of our common Lord and master. And here it becomes our painful duty to record the death, during the last summer, of one of our most warm hearted and efficient members, Mr. John Taylor, of the Methodist society.

We humbly hope that he has been called to the rewards of the faithful. We have often mingled our hearts with his, in his fervent addresses to the throne of grace.—With the eloquence which deep feeling and living faith inspire, we have heard him plead with seamen to fly to Jesus Christ. We have witnessed the awful silence—the deep solemnity which reigned on the deck, while the most tender and urgent exhortations fell from his lips—humble and unostentatious. he was little known in the world—but his labours of love, his acts of beneficence and mercy, are doubtless registered in the book of God's remembrance. We believe that with something of the spirit which animated the bosom of the holy and triumphant apostle, in his last moments he was enabled, with humble confidence and joy, to exclaim, "I have fought a good fight;" and that now before the throne of God, with his harp always strung—always in tune, he has joined the millions of the redeemed in the everlasting song of

"Worthy is the Lamb that was slain."

(To be concluded.)

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*The substance of the Addresses delivered at the Second Anniversary of the New-York Bethel Union.*

JACOB OSTROM, M. D. moved the first resolution, viz.

*Resolved*, That the rapid progress which has been made in the moral and religious improvement of seamen, through the instrumentality of this Society, since its recent establishment, is highly gratifying to this meeting—and that the Report now read be adopted and published.

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\* Subscriptions are received at J. P. Haven's Bookstore, corner of Broadway and John-street.



IN supporting this resolution, the gentleman, after a modest apology, in which he declared himself unaccustomed to public speaking, proceeded to remark on the arduous nature of the design of this society. When the condition and the habits of seafaring men were fully considered, the attempt to bring them to the knowledge and power of the Gospel must appear Herculean.—In such a cause, though the attempt were attended with no success, to have laboured must be itself an honour. But far different was the case we were now called to contemplate: some of the fondest hopes of the friends of this cause had been more than realized, and the Bethel Union deserved, for what it had already accomplished, the praise and thanks of society. After a report so full of the most cheering and delightful information, it must seem almost needless to stimulate Christians to prayer; not only did they feel and acknowledge its general necessity, but from his acquaintance with the society, its friends appeared to him to have laid its very foundation in the faith of those words of Christ, “without me ye can do nothing:” “not by might, (was its motto) nor by power, but by my Spirit, saith the Lord.” And he was convinced, that were this feeling more habitually present with all who engage in Christian enterprises, not only would God be more abundantly glorified, but the efforts of his people would receive a more manifest sanction by his blessing. Surely, said the gentleman, it is a precious thought, that the great Jehovah hears and answers prayer; and what abundant evidence of this truth is contained in the report which has now been presented to us. Revert to the condition of the poor mariners a few years ago, before this benign charity arose for their help. While almost every other object on which Christian beneficence could expend its power was seized upon with eagerness, the seamen alone were neglected and forgotten: possessed of immortality, and under all the awful responsibilities connected with it, they were ignorant almost of the fact that they had a soul—no book of God to enlighten—no sanctuary to receive and instruct—no friendly voice to warn them of their danger—no kind messenger to bring them the gladdening tidings of mercy, and invite them to the Lamb of God—continually wafted from the shores of one Christian country to another, yet almost wholly destitute of the blessings of either—surrounded by threatening dangers—exposed to death in its most appalling forms, yet totally regardless of that Almighty being who holds the winds in his fist—deplorably ignorant of his will, and altogether destitute of any evidence of a part in his salvation. And here, said the gentleman, I might follow them beyond the storms in which they perished, and guided by the lamp of truth might attempt to lift the curtain of futurity, and unfold the dark world of woe: but I forbear: who can contemplate without horror and dismay the fate of men who lived and died in such a state? But brighter scenes arise—fairer prospects break upon the view. Christendom, that had so long slumbered over the ruin of these unhappy men, has at length awoken to her duty: the voice that awoke her came from heaven. She begins to feel what she owes to these dying sinners—she drops a tear over their misery, and stretches out her hand to pluck them from the gulf, and to point them to that haven where storms are for ever over, and the weary find eternal rest.

The facts presented in the report are of a character to arouse our admiration. What sovereignty, what grace are here! How animating to the soul! We are pointed to the deck of yonder ship, where once little was heard but horrid imprecations, and what a scene is presented to our eyes! What sounds break upon the ear! Seamen are singing the praises of God, are exhorting each other to Christian duty, are pouring out prayers for salvation, are listening with deep solemnity to the things of their peace—and scenes like this are to be witnessed in sailor boarding houses! those dens of sin and blasphemy, where all evil once was found. Surely God has done great things for us, whereof we are glad. But how much is still to be done! in every direction the prospect spreads and widens—on every side that heart rending cry comes up from the sea, “give us the Bible! send it, before our bodies go down to a watery grave, and our souls sink in remediless destruction.” Sir, it is now no longer a question whether seamen are to be saved—multitudes of them have already been saved—but whether we shall have the blessedness of furthering their salvation. God, who is no respecter of persons, has shown that the souls of seamen are precious in his sight, and is gathering them into his kingdom. And since the great Head of the church has thus crowned our efforts with his blessing, who will not offer prayers and efforts in such a cause? It is the day and season of Christian benevolence, and ye are not

your own. To do good, to be ever doing good, is the very characteristic of a Christian. His Master did so. And is there not in this work of glorifying God upon the earth an inward peace, a sweet satisfaction, which more than repays, even now, every effort and every sacrifice?

Let none say he is too poor and too obscure to aid in such a design. Are you too poor to pray? the prayer even of the poorest and most obscure of all his saints has power, and prevails with God. There is a voice in it which pierces these heavens—it rises beyond the clouds—it comes up before the throne of the Most High, and calls forth all the tenderness of a Father's heart. Offer the prayer of faith, and God will open the windows of heaven and answer in blessing, till there shall not be room to receive it. Now is the time to labour, and it is short. One of your most efficient fellow-labourers has finished his work below—he prayed, he toiled with you: now he is in heaven, and his voice alone remains among you crying, “be ye also ready.” Another year has now sped its flight, it is gone for ever. Oh brethren! who among us is prepared to meet the scrutiny of that day, when these heavens shall be on fire, and every one of us shall give an account of himself to God? That we may be, let us do what our hand findeth to do with our might—for there is neither wisdom, nor labour, nor device in the grave, whither we are all hastening.

(To be continued.)

## BRANDON HILL.

To the Editor of the Seaman's Magazine.

DEAR SIR—Having recently visited England, where I had the pleasure of enjoying the company of many ministers of the Gospel, eminent both for piety and talents; it providentially fell to my lot to spend considerable time in the company and fellowship of that deservedly eminent and indefatigable servant of Christ to the poor, and especially to sailors, the Rev. G. C. SMITH of Penzance. I had the pleasure to attend a sermon he preached on the afternoon of Lord's day, the 14th of August last, on one of the highest eminences in the vicinity of Bristol, called Brandon Hill. I beg leave to transmit you the heads of his discourse, with some remarks and anecdotes introduced into the body of his sermon. Should this sketch afford you satisfaction equal to that which the writer received in hearing the discourse, it is at your service.

Respectfully yours, &c.

E. P.

THE situation of Brandon Hill is peculiarly interesting; it commands a view of the surrounding country of perhaps from ten to twelve miles, and presents one of the most fertile and beautiful sceneries in the kingdom. The day was clear and warm, and every respectful attention was paid to the preacher, by an audience supposed to be from four to five thousand. The preacher commenced the service by singing a hymn, and afterwards read Luke xix. 1 to 12, and Matthew v. 1 to 12. Here he made a short comment by observing, “that the Lord Jesus went up to a high mountain, the same as we have now, and he commanded the people to sit down on the grass; and now, my friends, after the example of my divine Master, I have to request of you, that you will have the goodness to sit down on the grass, that those that are behind you may have a better opportunity both of seeing and hearing;” which request was readily complied with.

He then read his text in Zech. xiii. 1. “In that day there shall be a fountain opened to the house of David and the inhabitants of Jerusalem, for sin and uncleanness.”

The following heads were introduced ;

1. The fountain, Christ.
2. The time it was opened,—1800 years ago.
3. The place where it was opened,—Jerusalem.
4. For whom it was opened,—for the house of David and the inhabitants of Jerusalem.
5. For what it was opened,—for sin and uncleanness, and
6. The great necessity of its being opened,—for, if this fountain had not been opened, all the human race would have perished in hell.

It is not the design of the writer to follow the preacher under each particular head, but to record some of the excellent remarks made by this Whitfield-like man of God in zeal if not in talents : for of all men that he ever heard, he never heard any who displayed a more deep concern for the *salvation of the poor* of this world, and *sailors* in particular, than this plain and faithful servant of Christ.

One of his first general remarks ;—“ I once did look for an earthly paradise ; but since, my erroneous imagination has been corrected. We often hear persons speaking much about the innocence of childhood ; but ah ! did you never observe sin in children ? Likewise about the innocence of the cottager and villager, for poets have often celebrated them in that light. But ah ! were you to live with them, you would find them as sinful as the rest of mankind ! Sir Francis Drake, Captain Cooke, and other circumnavigators of the globe, ask them if they ever found a place or people without sin ; they will readily tell you, that wherever they saw the print of a man’s foot, they saw the print of a sinner ! Go and tell any man that he is a sinner, and he will confess it ; go and tell an adulterous woman that she is a sinner, and she will answer she knows it well. Tell them that they are in danger of hell, and they will reply they know it ! All this has been taught them in the school of nature. But I have a better story to tell you than this ; although you are sinners, there is a fountain opened for sin and uncleanness. If this fountain was not opened, it would be an idle and useless thing for me to preach to you this afternoon, and tell you of your sins, without informing you and pointing out the remedy to you. I know a young woman who came to me being much distressed about her sins, and said, what, if the sun, and the moon, and stars were mine, what would they be to me if my soul were lost ? I then preached to her about this fountain, and told her that I was glad that she was distressed about her sins ; and wished that all the world were the same. There is more hope for people in this condition, than for those who do not feel the dreadful malady which sin has made in their souls.

“ I was once travelling, and on the road side I saw a fountain, and there was written over it, ‘ The inhabitants of this place, that come here to fetch water, are requested to pay one farthing a year *chief rent*, as an acknowledgment that this fountain belongs to me ;’ and there was the owner’s name inscribed. I thought this was a very reasonable and moderate price ; but I can tell you of a fountain still cheaper than this, that will not cost you *one single farthing*, ‘ without money and without price,’ that is the precious blood of Christ ; this is that fountain spoken of in my text,” &c. &c.



The various topics he discussed on the several heads of his discourse, were highly interesting; and the many anecdotes he introduced were very appropriate and much in point; so that the mode and manner of his preaching made the writer to draw a strong comparison between him and his excellent predecessors, Mr. Whitfield and Mr. Wills, the great champions in the cause and Gospel of the Lord Jesus.

In the evening, at six o'clock, this good man preached on board the floating chapel to a crowded audience. The writer attended the place and could have wished to enter, but it was so thronged that a stranger found it difficult of access, until he addressed one of the gentlemen committee, (who was on the deck speaking to the people on shore,) that he was recently from the city of New-York, and desirous of entering the chapel, but found it much crowded; from which remark he immediately spoke to another gentleman, who with all possible promptness and politeness led him through the vast crowd, and placed him by the side of the pulpit in one of the best places on board, to hear. This statement the writer begs leave to give, to show the marked respect manifested by that excellent committee to a citizen from the United States.

The preacher lodged in the same house with the writer, and was pleased to promise a sketch of this discourse, to insert which he left a blank in his journal; but owing, as he supposed, to the multiplicity of engagements, Mr. Smith was not able to fulfil his promise; but I send you a short paragraph of his introductory remarks, which was all I sketched down.

"There were three sailors that were eminent preachers of the Gospel, viz. Peter, James and John. With respect to the first sailor, he was the author of two of the most essential epistles in the New Testament."

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### **Notices and Acknowledgments.**

ON Monday evening the 13th inst. the Presbytery of New-York installed the Rev. JAMES G. OGILVIE as pastor of the 14th Presbyterian Church, in the new chapel erected for their use, in Provost-street. The Rev. E. W. BALDWIN, preached the sermon, from 2. Cor. iv. 7. The Rev. Dr. T. M'AULEY delivered the charge to the minister, and the Rev. SAMUEL NOTT the charge to the people. This church has been gathered by its present pastor during the last summer, and the chapel has been built since the 12th of September. We most heartily bid the pastor and the church God speed; and pray that they may be made a blessing to that district of the city which is their field of labour.

WE cannot close this number, without calling the attention of our readers to the melancholy report, on the present state of the New-York Sunday Schools. We do hope that this expose of the truth will excite an alarm. The good work must not languish; least of all ought it to languish at the time of our merciful return to our homes, and when each one of us is particularly bound to pay the vows, which we made when we were in trouble.

*Martyn's Sermons.* A handsome octavo volume, containing 20 sermons, by the late HENRY MARTYN, has recently been published, for the benefit of the American Board of Commissioners for Foreign Missions, and is for sale at this office.

*Jews' Society.* The Rev. Mr. FREY, the agent, is prosecuting his agency with great success.

*Charleston Bethel Union.* We have received the report of the Charleston Bethel Union, and shall give it an early notice.